846 deer (SM). While on trench mother used scratching stick (o·wati·š), made from any piece of twig, so hair would not fall out; did not touch face with hands, else she would have pimples. Short time after birth girl babies' ears pierced for ear-
[304] rings, "because they don't feel it much then" (SM).

Father did not eat meat or salt until child's navel healed, else cord would rot; optional whether he hunted or fished (SM); many did not, for 2 weeks (MM, FP). Could, however, drink cold water. Did not sleep with wife for 2-4 months after child born.

853 Child was generally nursed whenever it cried; "some mothers slapped their babies when they cried all night, others nursed them" (MM). Nursing continued until child at least 2 yrs. old; LT's child
[862] of 4 frequently nursed, standing beside LT when latter seated. If mother became pregnant while
[841] child still nursing, latter weaned. Menstrual periods for woman usually recommenced about yr. after childbirth (FP).

854 Up to time when they could walk well, children
481 carried about in cradles (see section on Means of Transport).

842 Childless women took herb medicine to have children; FP's husband's stepfather, a Tejon Yokuts, prepared such for FP (see Autobiography
[845 of FP). Children born dead buried immediately;
754] parents not subject to meat taboo if this occurred; "not many babies died, unless a witch wanted to give their parents hard luck" (SM).

847 Abortion, infanticide.- Leaves of a "big tree"
824 (sp. ?) boiled and tea drunk by woman when she first knew she was pregnant if she wished to induce abortion; also women took medicine to prevent conception. Newborn infants "sometimes killed; one woman had a baby and killed it; she went off somewhere with her mother, so no one would know. They just buried the baby any place, like a dog; I don't see how they could do that. That woman was a witch" (FP).

845 Twins.- If person laughed about woman having twins (cono'), that person would also have twins. Twins treated well; if one treated badly, died, other would die too and give family bad luck, hence twins often accorded more consideration than other children. If mother of twins over-
[597] worked, unable to nurse both babies, relative might adopt one of them; ES, herself childless, had thus adopted her brother's son, one of pair of twins.

597 Orphans, illegitimate children.- Orphans, or
768 one of several children with one parent dead, other remarried, adopted by blood relatives. Observations (1930-1932) of 3 adopted children showed 2 treated indulgently, one as a menial.

848 Illegitimate child kept by mother, who lived with her family; father of child expected to bring meat to mother occasionally; if mother

757 cord had dropped off (SM). Entire plant of Hugelia
824 densiflora Benth., foothill floral area, broken
278 up, applied as poultice for ulcers; plant also boiled, decoction drunk for heart disease.

Entire plant Euphorbia polycarpa Benth. (šimindiŋ ti·bo·hišn, rattlesnake medicine), desert, dry areas, pounded, applied as poultice to opened rattlesnake bite; plant boiled and bite washed with decoction.

Entire plant Castilleia miniata Douglas, foothill floral area, boiled, spots affected with poison oak washed with decoction daily for 4, 5 days.

Milky juice from stalks Asclepias erosa Torr. (pololi·wa·bul), desert floral area, rubbed on warts to make them disappear.

Leaves of Polygonum sp. (tamandiŋ ti·bo·hišn, tooth medicine) chewed into quid, which was held in mouth against aching tooth.

Furze from stems of Eriophyllum confertiflorum (DC) Gray (po·a·ništ), foothill floral area, scraped off with fingernail, rolled into balls 1/4-1/2 in. thick; 3 balls put in succession on spot affected with rheumatism and set on fire; balls "burned like powder." Blisters raised not pricked open immediately.

Pitch from balsam (ana·nu·l), Digger pine, Pinus sabiniana mixed with grease, used as salve on sores in recent times, not aboriginally.

757 For heavy colds, paralysis, 4-5 yellow ants
825 (SM), large red ants (FP), wrapped together in
278 little ball of eagle down; 15-20 of these balls swallowed with sips of water, one ball at time, by man, woman who had abstained from meat for month, fasted for 2-3 days and vomited each morning during fast, previous to taking ants. After swallowing the balls patient frightened, "so the ants would break out of the balls and sting patient"; latter remained in stupor 24 hrs., at end of this time given warm water to induce vomiting. According to MM, if all ants came up alive, patient would recover completely, if half of them were dead he "wouldn't live long," and if all dead he would die shortly. For FP's experience taking ants, see her Autobiography. Yellow ants "could sting hardest and had medicine"; other varieties no good (SM). After taking ants patient ate only little acorn mush for 2-3 days, no meat, grease for month (FP). Live ants also put on sick person's abdomen, "if patient didn't want to drink them" (FP).

824 If woman having protracted labor, person own-
●842 ing amulet rubbed this over parturient to hasten
845 delivery. Herbal decoctions were drunk to induce
847 fecundity, to prevent conception and produce
278 abortions but the plant species from which these were made could not be obtained.

RELIGIOUS BELIEFS

771 Deity, culture hero.- Concept of supreme deity
776 lacking; "people didn't know about the man who

159 And all the people were married there; šumukat
585 married wIsok, and my younger sister was married,
too.

159 Pete and I went home to u·u·pu·lap after we
were married; my people were living up there,
591 making gardens. It was nice up there by the river.
My grandmother (mother's mother) didn't like Pete;
she kept scolding me for taking him again. She
didn't like him because when he got drunk he was
mean and chased around with other women. My par-
ents and sisters and my grandmother and my husband
and I were living in one big house. My sister's
husband was a good man; he bought everything for
[241] her. We all got on well together; my family had
[432] lots of gardens there, with lots of onions. We
sold some onions and beans, long black and white
[476] beans. The men and women both worked in the gar-
dens; they helped each other; they worked early
in the morning. Pete and I didn't have any garden
of our own; we were just staying there with my
parents. That was the way Indians used to do; the
man lived with his wife's family a long time.

159 My sister died at u·u·pu·lap, so we left the
768 house where we had all been living; we moved away
from there. Only my half brother stayed up there;
he had alfalfa growing there; he stayed there un-
til a white man came and told him to get out of
there. All the rest of us moved.

159 Pete and I moved down to yItiyamup. We stayed
●842 there all winter; we built a wattle house with a
tule roof down there. My husband had wanted me
845 to have a baby for a long time, and my mother-in-
law gave me some medicine; I didn't know what it
was for, and I drank it; after that I didn't men-
struate any more, and then I had Legora. When she
was born I got sick and pretty nearly died; I was
in labor all night and all day; my mother took
care of me. My husband's stepfather had power; I
was lying around, unconscious, weak; the baby
didn't want to come out. Pete's stepfather touched
me all over with his amulet. My father had power,
[824] too, but he couldn't do anything for me; I don't
know why. I was old, about 25 yrs. old; my bones
were getting hard, I think. When my son Pete was
born it was easier, but Legora very nearly killed
[262] me. Each time I had a baby I didn't eat meat or
grease for one month afterward; just flour and
beans. After my first baby was born my mother
made a fire in the ground with hot rocks on top,
[163] for me to lie on. The rocks stayed hot all night;
it was a good bed. I only had the 2 children.

159 When we were up there at yItiyamup my sister-
222 in-law and I used to get chia seeds on that lit-
524 tle hill near Steban's house. My 2 children would
249 stay home and go visiting over at another woman's
house; they played marbles and made rag dolls to
play with. We used to cut barley down here in the
valley, too; we didn't make any tobacco; my mother
made that, though. Little Bill Chico's second wife
made it, too, and we used to buy it from her. One
other woman, mapali·p, used to make it, too; only
those 2 made it.

My husband used to haul water and wood for me;